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"Can we do better than to keep in step in this matter with the two Spanish speaking republics, and to say to Sir Julian Pauncefote, who has shown himself so greatly an ambassador of peace, that the great canal (whether it be through Nicaraguan or Colombian territory) surely ought not to be, and that it will not, in this day of treaties of arbitration, be guarded by menacing fortifications?"

A Protest Against Compulsory Military Service.

The Representative Meeting of the Society of Friends in Great Britain has directed to the British government and people the following timely and powerful protest against the proposed compulsory military service:

"In view of the proposals which were brought before Parliament, some months before the commencement of the present unhappy conflict in South Africa, by the Secretary of State for War, and of the advocacy of some form of compulsory military service which has appeared in the press of this country, especially in the *Nineteenth Century* magazine, since the war began, we feel it our duty to issue a protest against any measure for enforced service in the army or militia. We make this protest, not on our own behalf, as it appears probable that such a measure would recognize the conscientious objections of the Society of Friends to military service, but on behalf of those amongst our fellow-countrymen who share our objections without sharing our exemption, and in the general interest of the community.

"The proposals in question are a natural result of the great increase in the armed forces of the nation which has taken place during the past few years, and which is, we are convinced, due to a growing disposition to look to material instead of moral forces for the protection of our country and its dependencies.

"While many military authorities had long favored a large addition to the army, little encouragement seems to have been afforded by public opinion until the time of the Jubilee of 1897, with its naval and military displays. In the autumn of that year Mr. Brodrick, then Under Secretary for War, foreshadowed a large increase of the British army for the purpose of protecting our enormously increased territory. An addition of twenty thousand men was provided for in the army estimates for 1898-99. Sir Robert Finlay, the Solicitor General, recommended about the same time some form of ballot for compulsory service in the army in order to obtain more soldiers, a method of which Lord Wolseley has frequently expressed approval.

"At present the whole of the military forces of England are raised by voluntary enlistment. Acts have long existed providing for compulsory enlistment in the militia by ballot, but the last act on the subject contained sections suspending the operation of the ballot for a year, unless put in force by Order in Council, and these suspension clauses have been regularly continued year by year by the Expiring Laws Continuation Acts.

"In the last session of parliament, however, a bill called the Militia Ballot Bill was introduced in the House of Lords by the Marquis of Lansdowne, the Secretary of State for War, for the purpose of enabling the ballot for the militia to be readily put in operation if desired.

By Lord Lansdowne's bill, taken in conjunction with the existing law, lists of all men between the ages of eighteen and thirty would be kept by the overseers, and the quota of militia levied by the government on each county would be chosen by ballot. Persons refusing to serve may be arrested and compelled to serve for five years from the time of arrest, and be treated as deserters if habitually absenting themselves. Certain classes of persons are exempt: members of parliament, officers and men already serving in the army, policemen, seamen, ministers following no other profession but that of minister or schoolmaster, and doctors. The term of service is five years. The conscientious objection of members of the Society of Friends to military service is provided for by the existing law, which the bill leaves unchanged.

"In several respects the new measure will, if passed, operate more stringently than the existing law. It does away with the liberty to provide substitutes, hitherto allowed to persons chosen by ballot. It omits from the classes of persons exempted from compulsory service "any poor man who has more than one child born in wedlock"; it abolishes the power of a parish to provide volunteers in lieu of a ballot; and it increases the punishment on those who neglect or refuse to serve, from a penalty of £10 to the punishment inflicted on deserters,—that is, imprisonment for a first offence, and penal servitude for a subsequent one. The bill is not merely one revising the machinery of the existing acts; it is one designed to make compulsion a reality, from which there will be no escape when once the act has been put in operation by an Order in Council, or by the lapsing of the clauses suspending it from year to year.

"In introducing this bill, Lord Lansdowne pointed out two contingencies in which a ballot for the militia might be desirable: first, if there were such a failure of voluntary enlistment for the line and militia as would involve an entire reconsideration of our present army system; and, secondly, during a severe and protracted crisis in which there had been a serious strain on our military forces, and we had exhausted all other means of keeping them up to the necessary strength.

"The war in South Africa has manifestly brought us in view of the latter of these contingencies, and it appears almost certain that the bill of last year, or an even more stringent measure, will shortly be reintroduced. If passed, it would mean the introduction into our military system of compulsory enlistment. We pass by the grave interference with the liberty of the subject involved in such a measure, the serious hardships that would result in many individual cases from its operation, and the economic evils that would attend any form of compulsory military service. We are chiefly concerned to point out that any measure of compulsory enlistment will expose those of our fellow-countrymen who believe that war is unlawful to the terrible alternative of being false to their conscientious objections or of being punished as deserters; that is, to be liable to imprisonment for a first offence and penal servitude for a subsequent offence. It will thus become an instrument of religious persecution, striking at that freedom of conscience upon which the true greatness of the British character so largely depends.

"The measure will be advocated on the plea of military

necessity and in the name of patriotism. We recognize the spirit of patriotism which has prompted so many of our fellow-countrymen to volunteer for service in the lamentable war in South Africa, and those near and dear to them to make the ready sacrifice. But we regard as a higher patriotism that which shall benefit our own country without diminishing the welfare of another; the Christian patriotism which, retaining and deepening the love of home and country, shall fulfil those duties in a spirit of love to the whole family of man.

"We appeal to our fellow-Christians to join with us in a strenuous resistance to the invasion of freedom of conscience involved in compulsory service, and we urge them to use the high influence of the Church of Christ to check the spirit of military imperialism that finds favor to-day. The cause of peace, which is the cause of Christ, needs, for its advancement, courage and energy to oppose every pursuit of even noble ends by un-Christian means, and to exalt those qualities of justice, conscientious discharge of responsibility, magnanimity and love of freedom which constitute a worthy foundation for imperial greatness."

An Absent-Minded Nation.

(*With apologies to Mr. Kipling.*)

When you've sacrificed to Moloch, drained your nation to the bone,

When you've sniped off every burgher from his hill,
Will you squarely do some thinking of the Lord God on his throne,

And remember his command "Thou shalt not kill?"
You're an absent-minded nation and your vision sees but part,
You are brave to face the moment and to meet it;
But in doughty deed heroic, born from out your swelling heart,
You forget, perchance, how history will repeat it.

Boer's son, your son, Son of the King of Kings!

By your resolve, by your decree, still going forth to slay—
The King will add those figures up (it is well to think on these things):

Fall on your knees for your honor's sake and pray! pray! pray!

You're a great and mighty nation, noble, brave and very strong;
East and west and north and south your flag's unfurled;
You are waging bitter warfare now, and—be you right or wrong—

You're every act becomes a fact to all the watching world.
When the day of fight is finished, you must then make up your book;

And, you'll let a friendly fellowman remind you,
You must enter on the debit side — however hard to brook—
The blood, the tears, the waste you've left behind you.

Your son, Boer's son, crushed in the crimson sod;
And which commingled dust is yours you'll know not on that day.
War's work is the devil's work (and how will you answer God):
Fall on your knees for your honor's sake and pray! pray! pray!

There are widows weeping frantic tears, poor little ones who cry,
And mother's shrieks whose souls have felt the sword;
From England fair and rugged velt the cries ascend on high;
They are noted by a just and common Lord.

You're an absent-minded nation, but beware! do not forget!
You must hand your book unto the King to scan it;
In your heart you are too upright to risk piling up such a debt,
Just because a reckless Minister began it.

God's son, Boer's son, your own son, proud and free;
There's a price for blood, oh England, and that price you'll have to pay
When the Lord God audits your balance sheet. Oh, what will the profit be!
Fall on your knees for your honor's sake and pray! pray!
—*From the New York World.*

New Books.

RESURRECTION. By Leo Tolstoy. New York: Dodd, Mead & Co. Cloth, 519 pages.

Like all novels with a moral purpose, "Resurrection" has been misunderstood, and therefore unintelligently criticised. Professional novel critics as a rule cannot understand a work like this. To them a work of fiction is produced either for pleasure's sake or art's sake, or both. A story with a moral strain or thread which guides the writer's plan and execution puts them at once at sea, without compass or rudder.

In "Resurrection" art is subordinated to moral purpose. Is it not so in all fiction of the highest order? Tolstoy undertakes to deal with the most serious and tremendous problems of life, of religion, of industry, of capital, of penal methods, of heartless government, etc. His realism is therefore of the most intense, the saddest and most distressing sort. What in it would be vulgar, even vile, if treated only from the point of view of pleasure-giving art, is with him essential and essentially pure. How can the awful evils of the sexes, of the social grist-mills which grind men and women to dust, be remedied until they are first brought to light and carefully diagnosed?

The prolixity and greatness of detail of the story, in parts, which have been much criticised, are required in order to render ineffaceable the conviction of the enormity and inhumanity of the evils which the great reformer would give his heart's blood to see remedied. The selfishness, sensuality and cruelty of much of Russian officialdom, in both civil and military life, the luxurious thoughtlessness of the great landholders, the dreary inanity of the courts, the cruelty and vileness of Russian prisons, the brutalized condition of the half-starved peasantry, the hollowness and mockery of religious rites and traditions—these are all so vividly and minutely set out that you feel as if you were in the very midst of them.

In parts the story reminds you of "Uncle Tom's Cabin," or of "Les Misérables," or of "Bleak House." Here and there it moves with swiftness. There is essential consistency from beginning to end. There is great sympathy with nature, especially with its weird and gloomy aspects, as symbolizing the moral darkness of humanity. But there are here and there hints of delicious appreciation of nature's joyfulness, in which it is easy to imagine Tolstoy's soul as reveling, but for the sadness induced by the disorder of society.

The book makes you feel that regeneration, either of corrupt individuals or of society, is by no means an easy process. But it is not at all pessimistic in its teaching. It is full of a high idealism. It inspires a hope—sad, struggling, heroic—that even the worst, the lowest, the deadliest, is worth seeking to save and can through self-abandoning love be reached and redeemed. One cannot but feel as he lays the book down that the great Russian has put some of the bitterest of his own life struggle into its chapters. He has certainly turned the eyes of the world and fixed them upon the worst evils in Russian life, and the moral fruitage of the book must ultimately be very great.